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the "Judaizing teachers" had been drawn. Their arguments are said to have been "plausible," but no such statement of them is given as accounts for the effect they produced in the Pauline churches. The complicated situation that called out the second letter to the Corinthians is dealt with in less than a page and a half.

The "Spiritual Teachings" are, in the main, the product of a natural exegesis, and do not consist in "drawing lessons." It is no slight task to work one's way down into the heart of even a single epistle so as to look out upon its environment through the eyes and with the heart of its author, and it is scarcely reasonable to expect one man to do this with equal success in the case of all the books of the New Testament. Where so many exegetical points are involved there is, of course, abundant opportunity for differences of opinion. In some cases—not in many—the principle of historical exegesis seems not to have been thoroughly applied. One questions, for instance, whether, when Mark spoke of the "beginning of the gospel of Christ" (1:1), he meant to imply that "what he recorded was only the initial point in an endless development."

The book will surely realize the purpose of its authors, and stimulate a devout, scholarly study of the New Testament among members of advanced Bible classes and in still wider circles. Moreover, it will contribute to the creation of a demand among Sunday-school teachers for literature discussing in popular form, but with critical thoroughness, the books of the Bible.

EDWARD I. BOSWORTH.

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A Problem in New Testament Criticism. The Stone Lectures for 1897-1898. By MELANCTHON WILLIAMS JACOBUS, D.D., Professor of New Testament Exegesis in the Hartford Theological Seminary. New York: Charles Scribner's Sons, 1900. Pp. 285. \$1.50.

The question with which, centrally, these lectures deal is whether the influence of environment upon the apostles was such as to render their teaching contradictory to that of Jesus and non-authoritative for Christianity. Its thesis is that, while there is undoubtedly an effect of environment on the mind of the apostle Paul—the book deals chiefly with him—and a consequent development, not only in expression, but in perception of truth, yet, in accordance with the plan of Jesus, it

resulted from this very fact of changing situation, especially from the advantage which the apostles had, as compared with Christ, in the fact of his accomplished work, that they could teach some things which he could not, and the gift of the Spirit to them was such as to secure them against any essential departure from Jesus and the truth, and to make their interpretation of the initiatory facts of Christianity normative for the church, requiring no setting aside or supplanting in subsequent ages.

The problem is an important one for Christian theology, and Professor Jacobus has brought to the study of it a wide acquaintance with modern philosophy and biblical criticism, and of the influence of the former on the latter. His conclusion seems to us to be very close to the truth; perhaps he makes quite allowance enough for the errancy of the apostles in peripheral matters, and his assertion of the essential harmony of Paul with Jesus is, we believe, solidly true. With his method of reaching his conclusion we do not find ourselves so thoroughly in sympathy. Chaps. iv and v constitute the backbone of the book and present his defense of his main proposition. They are devoted to showing that the teachings of Paul, though differing in emphasis and perspective from those of Jesus, are essentially in harmony with them. To prove this is to destroy one premise of some at least whose view he is opposing. But it is not positively to establish his own thesis. That one teacher agrees essentially with another does not prove the former of equal authority with the other; he may be a mere echo, of no authority himself. That what he adds is harmonious with the other's teaching falls short of proving his authority. Moreover, while it may be Paul's authority that is in question today, it may be that of Jesus tomorrow; and then of what avail is it simply to have proved that Paul is in harmony with Jesus? And is it not wiser to deal with Paul, even today, on the ultimate grounds, to which in the end we must appeal for both Jesus and Paul? And when we do this, perhaps it will appear that the question of authority is not simply an either—or, but a matter of degree, and that the line is not to be drawn so sharply between the apostles and all subsequent believers, and that Jesus and the apostles are not to be placed on quite so nearly the same level.

In a preliminary chapter Mr. Jacobus deals with what he calls the problem of method; the method, namely, of determining the genuineness or non-genuineness of New Testament books. His main contention is, we believe, correct: that internal evidence must be interrogated

before we turn to external evidence. Only he seems to us to lay relatively much too great stress on the *claim* of a book to be from this man or that, and too little on the more important internal evidence, conveyed in a hundred unintended ways, tending to locate and identify the author. But we refer to this chapter mainly to point out that, while insisting strongly on method, this chapter gives scant indication of the results of such a method. Yet in chap. v the author, almost as if there were no such thing as process and method in historical criticism, constantly assumes as premises certain critical results; results, however, which those whose argument he is refuting would by no means admit.

Taken as a whole, the book will do useful service in stimulating and guiding thought on an important question.

E. D. B.

The Spirit and the Incarnation, in the Light of Scripture, Science, and Practical Need. By REV. W. L. WALKER. New York: Imported by Charles Scribner's Sons, 1899. Pp. ix + 378. \$3.50.

The personal element in the introduction is of interest. Feeling the difficulties of the incarnation, Trinity, and mediatorial work of Christ, the author took the "Christian-theistic position" which he earnestly preached as a Unitarian minister. But results were disappointing. So he began a fresh, inductive study of the Scriptures, inquiring especially into the dynamics of the Christian life.

He thus found "the distinguishing feature and the source of power in the Christian religion" to be "the Spirit which, through Christ, went forth into the world and made its abode in the hearts of believers." The meaning of "Spirit" was then investigated historically. In the Old Testament, the Spirit of God is the divine agency in the world. In its operation on and in men there are grades of activity, from the outward and magical to the inward and moral. The Spirit is not yet personal, but there is an anticipation of its outpouring that should be universal, ethical, and redemptive. This expectation was fulfilled in Christ, in whom the Spirit attained its full manifestation. In its impersonal aspect, the Spirit of Christ is "the Spirit of love and truth"—"the sum of the influences which proceed from his life." In its personal aspect the Spirit is the real, spiritual presence of Christ with the believer.